THE LATTER-DAY SAINTS'

# MILLENNIAL STAR

ESTABLISHED IN 1840

*"That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, nor judgment."* DOCTRINE AND COVENANTS 88: 35.

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## "THE CONSTITUTION" DIVINELY INSPIRED*

PRESIDENT CHARLES W. NIBLEY
OF THE FIRST PRESIDENCY

IT IS A GREAT HONOUR, I am sure, to be asked to speak to this congregation, but I approach this duty with fear and trembling. The meeting this morning, the first session of our conference, gave assurance that the Lord is still with His Saints, and still recognises this work, and that He is sustaining His servants who labour for His honour and glory.

There is a deep significance in Elder McKay's testimony given this morning, when he spoke concerning the changed conditions in some nations of the earth where hitherto our sons suffered imprisonment for trying to preach the Gospel; while now places of prominence are open to them, even the halls of the governments, in which Latter-day Saint missionaries have been invited to hold meetings. What has brought about this change?

During recent years, especially since the World War, great changes have taken place in this direction. I call your attention to a revelation of the Almighty, given to the Church through the Prophet Joseph Smith, found in Section 98, beginning at the 4th verse:

"And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them.

"And that law of the land which is constitutional, supporting that

*Address delivered at the afternoon session of the Ninety-fifth Annual Conference, in the Tabernacle, Salt Lake City, Utah, April 4th, 1925, at which time President Nibley was Presiding Bishop.

principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me.

"Therefore, I, the Lord, justify you, and your brethren of my church, in befriending that law which is the constitutional law of the land;

"And as pertaining to law of man, whatsoever is more or less than this cometh of evil.

"I, the Lord God, make you free, therefore ye are free indeed; and the law also maketh you free.

"Nevertheless, when the wicked rule the people mourn.

"Wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil."

Again, in the 101st Section of the same book, commencing at the 77th verse, we find:

"According to the laws and constitution of the people, which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles;

"That every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto him, that every man may be accountable for his own sins in the day of judgment.

"Therefore, it is not right that any man should be in bondage one to another.

"And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood."

This last revelation was given just after the Saints had been driven from their homes in Missouri. Yet the Lord's words to His people were that the Constitution of the United States is that which "I established." This divinely conceived Constituion is, we are told, for the benefit of all mankind. The Lord said that its underlying principles are for the benefit of all flesh, not made for this country alone, but intended to govern the whole world.

Why is it that the Elders are not permitted to preach the Gospel in Russia to-day, where there are a hundred and eighty million people who have scarcely heard of the Gospel? It is because of the moral agency that the Lord speaks of in the revelation known as Section 101. These people are denied their free ageney. The rulers of this people have a wrong eonception of the rights and privileges which the Lord says pertain to all mankind.

In the 109th Section of the Doctrine and Covenants is a prayer, given by revelation to Joseph the Seer, which was repeated in the Kirtland Temple at the time of its dedication on March 27, 1836. I shall not undertake to read it, but shall qnote only the 54th paragraph:

"Have mercy, O Lord, upon all the nations of the earth; have mercy upon the rulers of our land; may those principles, which were so honour-

ably and nobly defended, namely, the Constitution of our land, by our fathers, be established forever."

These words were uttered as a part of the dedicatory prayer, notwithstanding the persecution the Saints had suffered prior to 1836, persecution suffered at the hands of people who were prejudiced, people who were ignorant as to what the Latter-day Saints stood for, ignorant as to their beliefs and their aims. Notwithstanding all this, and clearly showing the broad and liberal spirit of this great latter-day work where such matters are concerned, the words last quoted were uttered as a part of the dedicatory prayer.

The revelations found in the Doctrine and Covenants, Sections 98 and 101, which I have quoted, and in which the Lord has said that no man should be in bondage to another, were given at a time when millions of negroes were in bondage in the southern part of the United States. At that time there existed a great question as to whether or not slavery should be perpetuated, and it seemed that the decision might be in favour of continuing to hold this black-skinned race under bondage to the white men who owned them. This question was settled a few years later, when the Supreme Court rendered its decision in the Dred Scott case. Dred Scott was a negro who escaped from serfdom and went into one of the eastern states. His owner followed him and replevined him, claiming he was after his own property, just as he would go for a mule or an ox or a cow. Under the law the slave was his property. Chief justice Taney, then at the head of the Supreme Court, delivered the decision that this was the law, the constitutional law. This decision was the law of the land; but, in the justice and mercy of Almighty God, even a law which became a constitutional law, had to be overthrown, and the Lord raised up Abraham Lincoln and others to see that the law laid down by Him—that one man should not be in bondage to another—was set right and true freedom established in this land.

From that day on, millions more of slaves have been freed in Russia and other lands. In these latter-days, thrones have tottered and fallen, and in place of these has come a representative form of government, a government of the people, a government which gives the people their moral agency, spoken of in the revelations I have read, and which the Lord says is pertinent to all mankind.

It is true that there might be a constitution similar to ours in such countries as Mexico or Russia, and the results would not be at all the same, for the people of these countries are not as intelligent as are the people of this nation. But even in such countries, our Constitution could not help but produce a better government, for in that Constitution are the underlying principles which will, in time, teach these people to govern themselves intelligently. In order that the various peoples of the earth may at some time

reach the point at which they can intelligently govern themselves, the Lord in His mercy has in the past overthrown nations comprised of millions of people who have been subjected to unrighteous domination.

Now, coming to our own land, our own Constitution, I think we hardly appreciate sufficiently what this Constitution means to us and to the work of the Lord. It is my belief that this Constitution, which the Lord declared He established, is for the benefit of all mankind. Verse 77, Section 101, reads as follows: "According to the laws and constitution of the people, which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles." Certainly the fundamental governing principles which the Lord has established on the earth under the name of the Constitution of the United States, were meant for all men, everywhere. These principles, with their accompanying freedom and liberty, are inseparably connected with our great latter-day work, it seems to me; for the Lord tells us that this freedom, this liberty, was brought about through the hands of wise men whom He raised up. Without this great Government of ours, this God-given Constitution, the Gospel of Jesus Christ could never have found an abiding place in the earth. They are connected, correlated, interlocked one with the other; for the Constitution, like the Gospel itself, is for the benefit of all flesh, for all mankind.

The Book of Mormon tells us that so long as the people of this nation are willing to acknowledge Jesus Christ as the God of this land, or as the ruler of this nation, so long shall His mercies be extended unto them. Notwithstanding the weaknesses of our people, and of other people, I believe that to-day there is a greater desire in the minds of millions of people of this nation to acknowledge God and to acknowledge Jesus Christ and to live righteous lives than there has ever been before. While in some ways wickedness may be increasing, yet there is an earnest desire in the hearts of millions of people in this nation to acknowledge God and serve Him.

Only a month ago President Coolidge delivered his inaugural address, and he closed it with the name of God upon his lips. These are the closing words of that address:

"America seeks no earthly empire built on blood and force. No ambition, no temptation lures her to the thought of foreign dominion. The legions which she sends forth are armed, not with the sword, but with the cross. The higher state to which she seeks allegiance of all mankind is not of human, but of Divine origin. She cherishes no purpose save to merit the favour of Almighty God."

Here is a direct acknowledgment, most direct, coming from the very head of the nation, showing that the nation believes in God,

believes in His Divine providence, and asks for nothing save the favour of God.

When Abraham pleaded with the Lord that the cities of the plain might not be destroyed, he was told that if he could find ten righteous people, the Lord would spare them. I believe that instead of ten righteous people in this nation of one hundred and ten millions, there are millions of people who are righteous, who daily seek the Lord, and who try to live according to their beliefs.

On the coin of the realm there is another direct acknowledgment that as a nation we believe in God, for, stamped on every silver dollar and on every gold piece are the words: "In God We Trust."

Also, in our national anthem we have these words:

> "Then conquer we must, when our cause it is just,
> And this be our motto: 'In God is our trust!'
> And the Star-spangled Banner in triumph shall wave
> O'er the land of the free, and the home of the brave."

I believe that it is my duty and your duty to teach our children concerning this great God-inspired Constitution, this great law of liberty which He has given to this world, and which was never given before to any nation in any land. Never before has there been a representative government of this kind. Republics have been tried, hundreds of times, thousands of years ago, but never was there anything like this government. If I had the time I could point out the differences between our God-given Government and those governments of men.

In our nation's hymn "America", we have the words which were given, I believe, by the inspiration of the Almighty. The last verse of this hymn is the one that declares our beliefs as to who is the God of this land, and while we sing it, I believe that we feel in our hearts that Jesus Christ is indeed our God, the true Ruler over this great land of ours. The words of the last verse are these:

> "Our fathers' God, to Thee,
> Author of liberty,
> To Thee we sing;
> Long may our land be bright
> With freedom's holy light;
> Protect us by Thy might,
> Great God, our King."

The Lord bless us. Amen.

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ENJOY the blessings of this day, if God sends them, and the evils bear patiently and sweetly; for this day only is ours: we are dead to yesterday, and we are not born to tomorrow.—TAYLOR.

# THE MEANING OF LIFE*

ELDER JOHN A. WIDTSOE
OF THE COUNCIL OF THE TWELVE

ABOUT TEN DAYS AGO it seemed as if I might be prevented from attending this great gathering. I took counsel with myself, and came to the conclusion that the general conferences of the Church, which I have been permitted to attend with considerable regularity, ever since the days of my early manhood, have been a tremendous source of strength to me. I doubt whether any other Church activity has been more powerful in establishing and building my faith than these great general conferences.

## GOD GUIDES AND DIRECTS THIS PEOPLE

I have been stirred by this conference; and uplifted in my feelings. I desire to bear witness to the truth of that which has been spoken. God has indeed been with us, and His word has been taught by His servants who have been called upon to address us this day. It is always a source of gladness to me to recognise, in the events within the Church, that God does indeed guide and direct this people.

## THE TRUE MEANING OF LIFE

These great gatherings are a constant marvel to me. There are none other like them in the world. I never attend one without pondering upon the real reason why these conferences bring out these hosts of people, all apparently of one mind, one heart, and one understanding. President Grant's remarks this morning gave the explanation. These thousands could not assemble every six months, and enjoy these meetings, unless we were certain about the great issues of human life. I believe that every person here belonging to the Church, who has caught the spirit of this great latter-day work, feels certain as to the origin of man, the purpose of life, and the destiny of humanity. Perhaps no search in the history of the world has been equal to the search for the truth regarding the origin and destiny of man. We have had times when great nations have given themselves to a search for wealth or for long life. The Elixir of Life and the Philosopher's Stone were the object of man's seeking for many generations, and at other times men have sought other great things. But there has never been a time when the great majority of thinking people have not attempted to seek out the true meaning of life. We have found that true meaning. In the hearts of the Latter-day Saints there is an assurance as to the meaning of life, and that

*Address delivered at the afternoon session of the Ninety-fifth Annual Conference, in the Tabernacle, Salt Lake City, Utah, April 4th, 1925.

security of knowledge makes possible the many wonderful things that characterise this Church and Kingdom.

### UNCERTAINTY OF THE MEANING OF LIFE A CAUSE OF WICKEDNESS

As I travel about among those not of our faith it seems to me that the uncertainty concerning the meaning of life is a cause of the wickedness, indifference and fear which are found among the nations to-day. In fact, whenever uncertainty with respect to this fundamental problem attacks an individual, from that moment on, either fear develops with him, fear of the unknown, often leading to superstition, or he becomes indifferent, and says: "I don't know whence I came, I don't know where I am going, why should I care? Let me do my bit to-day, my little kindness, but pay no attention to the churches or to organised forms of religion, because I don't really know what is the truth."

### REVEALED RELIGION GIVES THE INTERPRETATION

Curiously enough, our wealth of modern, man-made knowledge sheds little light upon the meaning of life, unless interpreted in the light of revealed religion. How different with us Latter-day Saints! If we know one thing with certainty, it is that we were in the beginning with God, that we came here according to a fully and completely devised plan, and that we shall live on after this life, forever and forever.

Father Lehi, in his remarkable farewell address to his children, as recorded in the Book of Mormon, declares that "Adam fell that men might be;" and continues, "and men are, that they might have joy." Any person reading this statement so frequently quoted among our people, must understand that the very essence of it is that there is no chance with respect to the great program of human life, but that this earth and all things on it, every living soul, fits into the great, eternal plan prepared by Almighty God before the foundations of this earth were laid. In another place in modern scripture we have a statement to the effect that not only shall we have joy in this life, on this earth, but that in the hereafter we shall have "immortality and eternal life." Not merely continued existence, from age to age, but eternal life with all that life implies—activity, development, growth and increase of every proper kind of character. Such doctrines give joy to the human heart. Such doctrines make it possible to live on this earth in the face of difficulties that men of necessity have to encounter.

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A LITTLE THING is a little thing, but faithfulness in little things is a very great thing.—BASIL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, JULY 16, 1925

## EDITORIAL

### LOCAL OFFICERS

In the revelations concerning Church government a clear distinction appears between the *Traveling* and the *Standing* ministry. Of the former, the Traveling Elders appointed to missionary service furnish a good example; of the latter, local presidencies are illustrative. Thus the plan of organisation within the Church provides for local administration with periodical visits from officers having more general authority of supervision.

The effect of this well designed system is that of keeping members of the Church interested and active in their home wards or branches, while guarding against undesirable innovations, and preventing departures from the established order. One needs but to consider the changes that crept in during the latter part of the Apostolic Period of old and the centuries following, to see that unauthorised modifications of the revealed plan leads to confusion of method, darkness of mind, and eventual apostasy from the ways and word of the Lord.

In the Missions especially the labours of the Traveling Elders are clearly defined, and are seen to differ fundamentally from those of local officers; though it is often found necessary to temporarily place Missionary Elders in direct charge of branches owing to the lack of resident members who are experienced and otherwise qualified to minister locally. The ideal condition, that which is in strict accordance with the letter and spirit of the revealed order, comprises the placing of local officers in charge of branches and of the auxiliaries therein, all being under the jurisdiction of the Conference Presidents and of the Missionary Elders appointed by them to supervise, counsel and direct.

Traveling Elders are specifically appointed and commissioned to carry the message of the restored Gospel to those who have not yet heard or received it; and, in addition, they are to care for the members—the flock of whom the Lord is the Supreme Pastor. This glorious labour they are to carry on under the direction of their presiding officers. In the measure in which the Missionary Elders are freed from the engrossing duties of local presidency, they have time and opportunity to work in the interests of investigators and non-members generally. It should be the righteous ambition of the missionaries—as its attainment will be to

their lasting glory—to minister among people not of the Church, showing them the genuineness of the Gospel we preach as verily that of the Lord Jesus Christ; and proclaiming the solemn reality of the reestablished Church as the Church of Christ; bringing earnest and believing souls into the Church by baptism; forming a nucleus here, there, and wherever possible, which shall eventually become a well equipped branch, with its full quota of local officers; and then passing on to other places with the encouraging hope and purpose of repeating the good work. Of course, these stages of development may run concurrently—the missionaries may be establishing, and, relatively speaking, be perfecting the branch organisation in one place, while breaking ground and forming new centers in other localities.

The need of qualified men and women for service as local officers in the branches is a pressing one; and every reasonable effort should be made by Conference Presidents and the missionaries serving under their direction to find, train and develop resident members for this important work. And it is work, as Latter-day Saints must realise in full measure. Men are not called to office in the Church merely or primarily as a matter of personal honour to themselves. They are called as servants, great as is the honour of being so appointed to serve. The General Authorities of the Church consider themselves, and are so regarded, as commissioned servants of the Lord, and as presiding servants to and among the people.

An essential and never to be forgotten qualification of an officer in the Church is that of possessing and being directed by the spirit of true humility. His consciousness of authority must never be allowed to overshadow his conviction of responsibility. Men have failed miserably through unjust assumption of power and harsh administration. Consider the warning and counsel given through the Prophet Joseph Smith, having especial reference to the acts of men ministering in the offices of the Priesthood, but applicable to all who are called to preside, even in the auxiliaries, thus relating to both men and women.

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

"Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

"That he may know that thy faithfulness is stronger than the cords of death." Doctrine and Covenants 121: 41-44.

The spirit of governance in the Church is that of kindness and brotherly love, judiciously blended with firmness and decision. Church officers do not issue orders, commands and decrees; they

advise, counsel, and when necessary give definite instructions; and members who do not act in full accord with this gentle direction, are out of harmony with the body of the Church.

The same principle applies to the relation between local officials and those who preside over them, whom we may call, in the language of the day, their superiors in extent and rank of jurisdiction. No local presidency can properly assume that they have all the affairs of the branch in their own hands solely; they are directly answerable to the respective Conference President and the Missionary Elders who represent him. Officers of auxiliary organisations in branches act under the supervising authority of the Branch Presidency; and all the records of these bodies are subject to inspection and auditing by the presiding officers of the branch, the Conference President, and the Missionary Elders appointed to make such examination.

Other qualifications besides executive ability are requisite for local officers. They must be exemplary in their course of life; they must be devoted to the work of their calling, and this necessitates faithful attendance at meetings, both general assemblies and those of the particular organisations in which they labour. They must live in accordance with the law of the tithe and the Word of Wisdom, and be sincerely prayerful. They must be in harmony with their fellows, and with their presiding officers. They must be "honest, true, chaste, benevolent, virtuous," and be thoroughly imbued with the spirit of "doing good to all men."

We have many faithful and efficient branch officers, and hope to realise the ideal—that of having such in every branch.—J. E. T.

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## A REMINISCENCE

Editorial Note: During the last eighty-five years, many thousands of men, women and children have migrated from Great Britain to America and have made new homes for themselves in the region embraced by Utah and adjacent States. These people have gone, as members of the Church of Jesus Christ of Latter-day Saints, to the land in which their fellow religionists had established a great commonwealth in the American Desert. There they found the freedom they sought—that of worshiping God according to the dictates of their own consciences. They willingly broke the ties of kindred and home, when to do so was necessary to secure the blessings attendant upon the predicted gathering of Israel to the Lord's house, established in "the top of the mountains", unto which all nations shall eventually flow. See Isaiah 2:2.

These emigrants from the lands of their nativity, immigrants to the New World, counted no sacrifice too great; for in the sacred

depths of their souls dwelt the assuring testimony of the actual restoration of the Gospel, even as prophets had foretold, and the reestablishment of the Church of Jesus Christ upon the earth, after centuries of experience with churches originated, formed and operated on human initiative and by but pretence of authority.

Occasionally from among the many we hear of specific cases, with circumstantial details of suffering and sacrifice followed by happiness and prosperity. In its issue of June 27th last, the *Derbyshire Times* published the following reminiscent instance, under the title stated:

DERBYSHIRE PEOPLE IN SALT LAKE CITY

INTERESTING GOLDEN WEDDING

We wonder how many Belper residents will remember Mr. William F. Butler, stone cutter and contractor, born in Belper in 1851, and migrating to Salt Lake in 1872. Some of the finest stones of the great Salt Lake Temple are said to be specimens of his work. A cutting from a Salt Lake newspaper informs us that Mr. and Mrs. Butler were married on July 6th, 1874, by President Wilford Woodruff in the Endowment House, and so they attained their golden wedding last year. Mrs. Butler was born at Brampton, Chesterfield, on May 20th, 1855, and arrived at Salt Lake with her parents in October, 1864, after a five weeks' voyage and eleven weeks in crossing the plains. Mrs. Butler, a mere girl, walked two-thirds of the way across the plains and waded the Platte and other rivers on the journey.

Mr. Butler engaged in business in Salt Lake and retired a few years ago. He is the son of the late John and Catherine Bridges Butler, his father having gone to Salt Lake with the pioneers, crossing the plains by ox-teams. Mr. and Mrs. Butler are the parents of eleven children. There are also nine grandchildren and two great-grand-children, all of whom are living. This information reminds us that Belper in the early seventies possessed a few residents of the Mormon persuasion. It was at this period a Mormon camp meeting, with addresses in the open air, was held in a field adjoining Well Lane, belonging to the late Mr. John Spencer, familiarly known as "John the Divine," who himself was one of the Mormon fraternity, and afterwards left England for Salt Lake. Before departing he visited all his relatives—a big task—in order to obtain all their names for enrolment on the Great Temple scroll.

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## THE MEANING OF LIFE

(*Concluded from page 455*)

THE GREAT PRINCIPLE OF ETERNAL PROGRESS

I am especially grateful for the doctrine that we shall go on, throughout the endless ages, far beyond the comprehension of man. I am indeed grateful that all has not been revealed to-day, because if we are to go on, to-day and to-morrow and throughout all time

to come, then we shall be continually learning and increasing in knowledge. I find men occasionally who are very fond of discussing the unrevealed truths of the Gospel. To them everything must be explained; there must be no mystery. This is completely out of harmony with the great principle of eternal progression, one of the cornerstones of the Gospel of Jesus Christ. I am thankful that I do not understand all things; that I have been given a certain field of knowledge into which I must fit this mortal life to the best of my ability; and that I know for a certainty that on the to-morrow, when this life is passed, or perhaps before it is over, new light and knowledge may be given me.

I am grateful also that man is that he "might have joy." I believe that statement does not mean joy merely in the hereafter; I believe it means joy on this earth. As a people, we are and should be joyful, glad and happy. We should so live that those who come among us would observe that gladness is in our hearts, because of the truths that have been given us. The body, mind and spirit should be used to give joy, not sensual pleasure to man. However, merely knowing a doctrine or a truth is not enough to make us fully happy, or to give us that complete joy of which Father Lehi speaks. Undoubtedly, the one great way to achieve joy in this life is that laid down by President Grant this forenoon. A person, to enjoy satisfaction in life and to stand firmly upon his feet in the walks of life, must of necessity obey law, which really means the proper use of knowledge. Conformity with law gives joy, opposition of law brings misery and unhappiness.

### OBEDIENCE TO LAW

How much of the law should a man obey? All of the law! Not one law should be forgotten. Let us obey all the law, with all our might and strength, and we shall find the joy that characterises those who really understand life, and who have won the full measure of gladness. I am thankful that we have among the Latter-day Saints very many persons, perhaps the majority of the members, who so live that this great joy, which has been promised us, is theirs indeed.

### SINCERITY A DOMINANT TRAIT IN THE CHURCH AND ITS LEADERS

Obedience to law must be impelled by simple honesty or sincerity. I wonder if we are quite sincere in our obedience, or if we give to the Lord with hidden motives in our hearts. We cannot be anything but sincere if we are true Latter-day Saints. Men who give of their time, talents or means without fully giving themselves, their hearts, only give in part. Throughout the history of this Church is the simple thought, that sincerity lies at the foundation of this organisation. The people of the kingdom have come from all corners of the earth, after accepting this Gos-

pel with full sincerity, holding nothing back. The Prophet Joseph Smith was sincere. Brigham Young was sincere; there was no doubt in their minds. They did not dissemble; they were not playing a game; they were not acting a part; but sincerity is evident in everything that they did. Some so-called historians who have written about us, have laid as the foundation of their writings the assumption that Joseph Smith was a scoundrel who attempted to fool the people, and that Brigham Young became a "Mormon" because he loved wealth and power. That is not history. Those who will read the history of this Church, with honest hearts, freeing themselves of prejudice, will come back to the conclusion that this work was founded in honesty. Any historians or purported historians who begin their work by assuming that the founders of this Church were dishonest or insincere, do not write history, they write travesty. History is more than a mere chronology of facts. History is a great interpretation of events. The events of "Mormonism" bring out clearly the fact that a sincere feeling has dominated all of its years.

### JOY COMES BY OBEYING THE WILL OF GOD

I know, my brethren and sisters, that it is possible to be happy in this Church and kingdom. I know that joy may be won by those who will do the will of God. I have tried, as you have, to keep the law fully. I bear you my testimony that as I try and try again to live the full law, a joy far beyond the power or the giving of man, becomes mine.

A few years ago an old widow on her deathbed asked: "Is this death?" And the answer came: "Perhaps it may be near." She then sat up in bed, asked that pillows support her, and said: "If this be death, then I want to testify of the joy I have had in finding and living the Gospel of Jesus Christ. Gladness has come into my soul because of this great gift which I found in my early womanhood." A week ago, on the train, I met the type of man who has found joy in this work. This man, not yet very old, but in the afternoon of life, told me the story of his life. He had been on three missions. His sons, five or six of them, had gone on missions. He had twice sold out his property that he might obey the call of the Priesthood and go on missions. Now, in his declining years, yet vigorous and strong, he told me with what joy he faced the coming years. His children were taught in the truth, he himself had a modest home, and the good things of life, so far as he needed them. I said to him: "Brother, you have sacrificed much, but you have also a great abundance of blessings to compensate you for the sacrifice you have made." He turned to me, looked into my eyes and said: "Brother, I sacrificed, therefore have I the blessings. Without sacrifice I should not have known the great joy which is promised to those who live the principles of the Gospel."

I bear witness again to the truth of this work, to its spiritual power and to its sufficiency in guiding men in all the affairs of life. I pray that we may be continually blessed by God, that we may always be willing to give unto Him all that may be required of us, that we may go onward, and that the work may be prospered, in the name of the Lord Jesus Christ. Amen.

## THE LORD DOTH PROVIDE

President Carl E. Pettersson
London Conference

We often hear it said that Divine blessings are not experienced in the Church as they used to be. Let us charitably assume that such a remark is based on lack of observation or actual ignorance. As a matter of solemn fact, manifestations of powers beyond human understanding—miracles in plain language—are of present-day occurrence.

Here is an instance in point. It was told to the writer by the woman herself, who is a faithful member of the Church, rich in the blessings of the Gospel though poor with respect to this world's goods.

Last winter one of our Missionary Elders called upon this good sister, and found her in a state of adversity, such as often comes to people when the necessities of life are difficult to obtain. A pleasant welcome was extended to the missionary, and he was soon made comfortable before a glowing fire. To make that fire meant to the woman that her small supply of coal would be exhausted earlier in the week than usual. Nevertheless, it was her purpose to provide as best she could for her guest, whom she regarded as a servant of the Lord. She solemnly avers that throughout the week she continued to draw upon her store of coal, as freely as she had been accustomed to do, and was greatly surprised to find that she always had plenty. She knew that the supply was not replenished by human hands.

This incident may seem trivial to many, yet to our sister it was proof that the blessings of old are still enjoyed, as promised by the Master, who said: "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

## IN THE MASTER'S FOOTSTEPS

The greatest achievement mankind can make in this world is to familiarise themselves with Divine truth, so thoroughly, so perfectly, that the example or conduct of no creature living in the world can ever turn them away from the knowledge that they

have obtained. "In the footsteps of the Master," the greatest of all the teachers that this world has ever received, is the safest and surest course to pursue that I know of in the world. We can absorb the precepts, the doctrines and the Divine word of the Master, without any fear that the Exemplar will fail of carrying out and executing His own precepts and fulfilling His own doctrines and requirements.

From my boyhood I have desired to learn the principles of the Gospel in such a way and to such an extent that it would matter not to me who might fall from the truth, who might make a mistake, who might fail to continue to follow the example of the Master, my foundation would be sure and certain in the truths that I have learned, though all men else go astray and fail of obedience to them. We all have heard of people who have pinned their faith to the arm of flesh, who have felt that their belief, their confidence and their love for the principles of the Gospel of Jesus Christ would be shattered, if their ideals—those possibly who first taught them the principles of the Gospel—should make a mistake, falter or fall.

I know of but One in all the world who can be taken as the first and only perfect standard for us to follow, and He is the Only Begotten Son of God. I would feel sorry indeed, if I had a friend or an associate in this life who would turn away from the plan of life and salvation because I might stumble or make a failure of my life. I want no man to lean upon me nor to follow me, only so far as I am a consistent follower in the footsteps of the Master.—PRESIDENT JOSEPH F. SMITH in *Gospel Doctrine*.

## FROM THE MISSION FIELD

**Union Meeting**—Of the Nottingham Conference on June 28th, at Nottingham, at which there was an interesting and instructive discussion on Church Organisation.

**Arrivals and Appointments**—The following missionaries arrived in Liverpool, Friday, July 3rd, per s.s. *Montcalm*, and have been thus assigned:

For the British Mission—

Howard Judd, La Verkin, Utah, to the Bristol Conference.

Wayne E. Steffensen, Salt Lake City, Utah, to the Bristol Conference.

Raymond H. Haight, Salt Lake City, Utah, to the Nottingham Conference.

For the Swiss-German Mission—

George H. Blunck, Rexburg, Idaho.

George H. Mortimer, Provo, Utah.

Wallace B. Scholes, Logan, Utah.

Robert R. Burton, Ogden, Utah.
Johann F. Hense, Salt Lake City, Utah.
For the Netherlands Mission—
Peter Noorda, Salt Lake City, Utah.
For the French Mission—
Joel H. Bowen, Salt Lake City, Utah.

## OPPORTUNITY—A REPLY

THEY DO ME WRONG who say I come no more
When once I knock and fail to find you in;
For every day I stand outside your door,
And bid you wake, and rise to fight and win.

Wait not for precious chances passed away;
Weep not for golden ages on the wane!
Each night I burn the records of the day;
At sunrise every soul is born again.

Laugh like a boy at splendours that have sped;
To vanished joys be blind and deaf and dumb;
My judgments seal the dead past with its dead,
But never mind a moment yet to come.

Though deep in mire, wring not your hands and weep;
I lend my arm to all who say "I can!"
No shame-faced outcast ever sank so deep
But yet might rise and be again a man!

Dost thou behold thy lost youth all aghast?
Dost reel from righteous retribution's blow?
Then turn from blotted archives of the past
And find the future's pages white as snow.

Art thou a mourner? Rouse thee from thy spell;
Art thou a sinner? Sins may be forgiven:
Each morning gives thee wings to flee from hell,
Each night a star to guide thy feet to heaven.

WALTER MALONE

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